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Ap48

Ad Majorem Dei Gloriam

AN APPEAL

to

TO THE CATHOLIC LAITY IN

CANADA

to join in

THE PROPAGATION OF THE FAITH

THE CATHOLIC TRUTH SOCIETY OF CANADA. INCOR.

Head Office
67 Bond Street
TORONTO

— Branches —
Vancouver, Regina, Winnipeg, Toronto, Montreal.

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Ad Majorem Dei Gloriam

NO. I.

Hugh P. Comerford.

Not many months ago, the Bishop of Leeds, England, issued a pastoral, in which he recalled in the words of two Sovereign Pontiffs, the duty of every Catholic man and woman of actively supporting and assisting in the spread of Catholic reading. Our late Holy Father, Pius X. told us that "all our works, all our efforts will be destroyed if we are unable to wield the offensive and defensive weapon of a loyal and sincere Catholic press". This can have but one meaning to all who believe in the importance of the spiritual influence and the power of the printed word to aid or hinder them. It is with all the eloquence of a holy zeal, made restless by a want long felt and unsupplied, that the Bishop of Leeds points to the indifference and neglect of Catholics in this matter as a "standing mystery and a standing shame".

The lesson is one that is needed, not only in the North of England but wherever the Church has gathered her children around her to protect her institutions and her teachings, and it is not too much to say that there is no place where it is more urgently required than in this our own country of Canada.

As a member of the Catholic Truth Society of Canada, I must leave it to others to speak of the labors and of the successes of that organization.

That there is such an institution, organized, equipped and active, we trust every one of our fellow Catholics is aware. But it is a remarkable and a regrettable thing that the nature and importance of its work has hitherto failed to impress itself upon the Catholic community generally.

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Established in 1909, but incorporated in 1918, the Catholic Truth Society of Canada has its Head Office in Toronto, dependent upon which there are branches in Vancouver, Regina, Winnipeg, Toronto, and Montreal. Kingston, Hamilton and London bishops have appointed Diocesan Directors to take up the work of the Society in their respective dioceses. Before the present year has passed into history it is expected that the dioceses of Prince Albert, Edmonton, Calgary, North Bay, Ottawa, Quebec, St. John, and Halifax will also name their diocesan directors. In letters of approval and benediction the Bishops of Canada have been unanimous in urging the necessity of the work undertaken by the Society. One would have thought that with such recommendation from our leading spiritual guides, few — if any — would have been unwilling to take part in a work which has proved itself in other countries to be so powerful a factor in the propagation and protection of our holy religion. The intention of those who inaugurated the federation of the various Catholic associations throughout the country, (whose aims were the diffusion of Catholic literature) could only have been to facilitate and extend the work, yet if we judge from facts as they are today, we are forced to the conclusion that the extension is far from being as great as it should have been. The work which our Bishops and pastors commended and blessed for years, and left in the keeping of the Catholic laity of Canada, is — very largely — being left undone. Are you, dear reader, satisfied that this should be so? To those who are actively engaged in the work it is difficult to understand why this indifference. It cannot be that our Catholic men and women are deaf to the appeals of our Holy Father and of our Bishops, or that their love and zeal for the welfare of their religion is not great enough to permit them to respond. There seems to be but one solution to the condition and that is that the Catholic Truth Society of Canada and its work has not become sufficiently known to others, and they — not knowing much about it, and not enquiring — have failed to realize the urgency and importance of the work. It is evidence that the weekly Catholic paper is not read, because there is in each issue news of the many avenues calling for just such work as is being done by the C. T. S.

As to the nature of this work, let it be clearly stated that it is such that all, no matter how poor his or her qualifications may be, can do much to help. There are doubtless some who regard the apostolate of the laity as something far beyond their sphere, because they think they have not either the time or ability to aid in the work. But as in every other good work, there are different phases and departments, some seemingly burdensome, while others appear more humble, all of which are none the less essential and praiseworthy in the sight of God, and sincerely appreciated by those who are looking for any kind of encouragement and help.

The work of the Catholic Truth Society is divided into two great divisions, those of producing and distributing. Only the very few can be producers, but even were their numbers legion, they would be but of little use to our Church and to our fellow men, if we lacked distributors. Under the care of the different branches are the various parishes of the diocese in which the branch operates. The branch executive should try to have every church supplied with a vestibule rack and have it stocked with suitable pamphlets, for the different seasons of the Church, and with the social and other questions of the day from a Catholic point of view. In every church the rack must have proper attention: it should be kept dusted and clean: the old pamphlets removed and new ones placed, and the donation box to be duly emptied. This is one of the main works of the distributors, and surely it is not unreasonable to ask for one person in each parish, who will be glad to give the little time it requires weekly, and to accept the care of the rack for a year.

There are very many duties, activities and occasions which claim our Society's care and attention in the interests of Truth. Under its auspices lecturers are invited to address Catholics and non-Catholics on the teaching of the Church on the momentous questions of the day. This feature will be more regularly and more extensively practised if the Society will be given the support to warrant it. It should reach from Halifax to Prince Albert, and no city but should have — at least — one lecture in the season.

These two ways of propagating the Faith embrace the printed word and the pulpit and platform, but these will not suffice: it is necessary to protect the impressionable minds of young Canadians from the poisonous and immoral literature which is so openly and blatantly exposed upon the bookstalls counters. Manyof these books find their way on to the shelves of the public libraries. Like many things tolerated today because "we must be modern" unchaste ideas and impiety are clothed in "the popular novel of the day" and it operates as a strong second to **the movies** in destroying the innocence of the youth of the cities.

Is there any one who cannot realise the importance of this work? A work that is too large and too extensive to be left to our already over-taxed pastors: a work without which the rank and file of our fellow Catholics can never acquire that knowledge and familiarity with their religion which they must have if they are to prove themselves loyal and worthy children of the Church. If they are not that, it will be hard for them to, not only, defend their religion, but to be able to advocate it. It is to this work that the Sovereign Pontiffs have again and again summoned the Catholic laity of the world. It is this work that you are called upon to encourage and support. It has been left to the efforts of the mere handful of men whose zeal and energy has been minimized because of the want of earnest support and co-operation. There is no exageration in the statement made. The writer has in mind one branch which is struggling under overwhelming and unnecessary difficulties, where the number of active workers are less than the number of committees needing attention. In consequence, work is doubled and in some cases trebled, and even then much must be left undone. To mention only one example: owing to the unsettled economic times, thefts have been numerous, and the donation boxes of churches have not been free from robbery. The donations placed in the Society's rack boxes, where the racks have had proper care, have been untouched, but the others have, not only, been robbed but badly damaged. This loss of income, increased by costs of repair, is a heavy tax on the meagre amount of the present financial support.

This is only one of the instances of the difficulties in carrying out the work which is so important and so necessary for the propagation of the Faith, which is the urgent wish of the Holy Father for God and His Church

In a country so Catholic as Canada, it may well be termed "a standing mystery, and a standing shame".

There exists side by side with the lack of workers a steady and disheartening want of money. It is so easy to take our weekly paper or pamphlet from the church door each week without ever thinking of how the rack got there; where the pamphlets came from; who keeps up the supply; or who pays for damage or loss. It is in filling such demands that the slender means of the Society are used, meanwhile an abundance of greater good is being left undone, and will be left undone until the work is given the support necessary to meet its requirements. The Society is most grateful to its members, but when one glances over the list of names on the membership and to find but a bare few hundred, one cannot regard it is creditable to the Catholics of Canada. With the Catholic population of Canada, the membership of the Society should run into tens of thousands. All cannot be active workers, but the Church has never hesitated to insist in her frequent utterances, that the propagation of Catholic Truth is the duty and responsibility of every man and woman in the fold. What does this mean but that the number of members should be in proportion to our Catholic population, who would, by their annual donations, supply the means to carry on the work.

Of the importance of the work, it should be necessary to say but very little. During these times of national crisis and social upheaval, the world is crying out in its agony for the solution that will give back peace and righteousness. We Catholics know the answer that it seeks. We hold the secret that alone can free it from the tyranny of evil that besets it. Only Christianity, based upon Catholic doctrine, will ever uplift it or transform it into a fitting dwelling place for the children of God. That doctrine is ours to spread broad-cast by every means and channel in our power.

Do not let ourselves believe that because we hold the weapons of success that therefore the field offers no opposition. Recently the Orange compatriots of Toronto laid claim to the "Glory" of having defeated Catholic doctrine in the Tremblay-Depatie discussion, by which they tell us they have achieved one of the greatest victories for Protestantism. Let us take notice of their methods no matter into what extremes they have been led They promise that they intend "to issue a tremendous number of pamphlets, so that all may know", and intend to spend twelve thousand dollars in order to do it.

It has been recently stated that Protestant propaganda, during the past year, has distributed no less than three hundred thousand bibles free of charge: that in the course of a very few years the total number of these, produced and distributed, reaches the astounding figure of nine million. These bibles have been placed in the rooms of every hotel in the United States and in Canada. They claim that their bible has been translated into almost every language, and distributed in every country, free. What are we doing, we Catholics from whom they got the Bible? In Montreal the C. T. S. branch Executive tried to have one of the Society's racks placed in the railway station, but failed.

How many Catholics are aware that in a city so eminently Catholic as is Montreal, cleverly compiled leaflets, written in French as well as English, are being placed under the doors of our co-religionists? This is being done continuously. Somebody has thought it worth while to study our doctrines, not to find truth, but in order that our doctrine might be mis-interpreted. We know it and we will not trouble to contradict him. Someone thought it worth while to pay for the printing of this contaminating rubbish, and to get those who will give the time to go about distributing it. Yet Catholics, the most of them, think it too much to give a few dollars yearly towards spreading the real, the TRUE word of God. These things are being done continually in cities and towns, and the more Catholic the more persistent is the distribution. Have we, then, not reason to ask ourselves, "if these things are done in the green wood, what will be done in the dry?"

Vain is it to argue, that not all the court decisions in the world, nor all the accumulated wealth of Orangeism will ever change the teaching of the Catholic Church in regard to the marriage bond unless we, as individual Catholics do our part to give effect to that teaching, and by word and example to make it known to others. Vain also and worse than vain is it for us to plead that if men are worthy of the name Catholic they will not listen to the persuasive fallacies of unbelievers in this regard: our duty is to work and to pray that the ranks of the worthy may be increased and that in this, as in all other things, Catholics as a body may present an unbroken front to the enemy. For deep down in our faith-enlightened souls we know that the Church's teachings on this subject, as in all things, is vital to the welfare of society.

If there are any who doubt the truth of these assertions, let them watch the activities of the "Canadian Protestant Publicity League" which has been formed by "a number of active Protestants" in Toronto. This organization professes to take upon itself (I quote from one of its leaflets) "the diffusion of accurate information on the vital doctrines of Christianity, **and at the same time set out in a non-political way the various movements of the Roman Catholic Church designed to secure dominance in Canada".** Could we wish for a more direct challenge than this? These gentlemen propose to launch their work on a membership of at least one thousand men, committed to an annual subscription of ten dollars. Their pamphlets are to be prepared at the expense of the League and with the exception of fifteen hundred dollars required for administration, the rest of the funds will be spent in printing and distributing literature.

Now, upon supposition, if this project of Protestants should succeed, (and what reason have we for believing that it will not) how does the Catholic Truth Society of Canada compare with it after its years of existence? The comparison will be all the more marked by the fact that "The Protestant Publicity League" is formed primarily to oppose the Catholic Truth Society. There can be no doubt of that from the following paragraph in a leaflet sent out from Toronto.

"It should be remembered that The Catholic Truth Society which has recently been formed by the Roman Catholic Hierarchy of Canada, is engaged in an exactly similar enterprise. This country is being flooded with Roman Catholic literature, explaining in subtle and sometimes convincing ways, the doctrine and the authority of the Church, and the arguments for the supremacy of the Pope. There is no more important work to be done in Canada by Protestants than to counteract this movement on the part of the Roman Catholics".

There is nothing for us to be ashamed of in that. On the contrary, it should be the cause of great encouragement to us to know that in spite of the difficulties of the past years, good work has been done, and the influence of the Society has made itself felt.

But what of the future? Are we to concede our position to others because we have not a membership of several thousand or because we are not as wealthy as our opponents. Surley not! SURELY NOT! When our Bishops have pleaded with us: when our pastors have urged us: and when the Holy Father himself has cried out to us, to take our places in the lay apostolate. Let us not any longer blind ourselves to facts. Let us rather own to our short-coming if there is one and set to work to right it. Is it not true that the weapons which the Church has unceasingly begged us to take up in her name, have been left idly alone, till her very enemies have wielded them against her — and is not this indeed "a standing shame"?

Those who have interested themselves in this work know well the reward it brings with it. It has been begun and not a little has been achieved, but nothing compared with the good work which is still waiting to be done, if others would come forward and show their zeal as Catholices by contributing in someway towards the work of the Society for the propagation of the Faith. Why must we wait longer? Why must this duty of all the faithful be carried by so few. The seed is ours and the soil is ready, but we lack the willing hands with which to sow. When is our message to reach the hearts of our people

and bring forth active and self-supporting branches in every diocese in Canada from coast to coast. Distributing centres are needed in every city so as to reach outlying districts, and also to offer an information bureau for those who may not desire to admit any deep reason in wishing an answer on faith and doctrine.

We appeal to the Catholics of every diocese in Canada to carefully think over the cause of our Holy Religion, to think of the souls that can and should be brought into the fold, to think of those who are becoming negligent, to think of the families away in the western missionaries who need the help of the Catholics of the East for their childrens' sakes. The greatest act of charity is to save a soul. The propagation of the Faith means the saving of many souls. Will you not join with us AD MAJOREM DEI GLORIAM.

"THOU SHALT LOVE THE LORD, THY GOD WITH THY WHOLE HEART, AND WITH THY WHOLE SOUL, AND WITH ALL THY STRENGTH, AND WITH ALL THY MIND, AND THY NEIGHBOR AS THYSELF."

St. Luke X., St. Mark XII.

NO. II.

(By the Society.)

These commandments place on us a duty to God and to man. In reference to man (the State) we must serve to earn the right to live. If our responsibility is so great to the human and limited life, how much more deserving of our attention to serve God well that we may earn eternal life.

Service does not mean doing only those things which come under our ideas of ease, happiness, and material gain. Our Lord served the Almighty, and mankind, in humility, pain and death.

As Catholics we have a duty of service to our Faith and to our Church, which is the custodian of our Religion. That duty implies our active association and co-operation with one or more of the activities endorsed by our Spiritual Guides.

Among these activities Charity takes the first place. Under Charity comes our duty to our neighbor. It may be for his material welfare or for his spiritual advancement.

As the saving of a soul is the highest of all charities, it is worthy of our greatest effort. The most effective way that the laity may assist themselves and others in practising this noble charity, is to join in the work of the Catholic Truth Society, which keeps before it the primary desire of the Popes—"The Progress of the Faith"—which is always included when the faithful pray for the intention of our Holy Father.

The Catholic Truth Society—this salient example of invaluable but poorly supported effort—is, apart from the pulpit, our most direct means of propagating the faith amongst our non-Catholic brethren. Its chief means of doing so is the pamphlet, containing short, clear, logical explanations of Catholic doctrine, elucidation of points of controversy, application of ethics to current questions, lives of the best exemplars of Catholic principle, episodes in the long story of Church history—all that is needed, in fact, to make the Faith known to outsiders and in. One would think that this apostolic work would number its active supporters by tens of thousands, and that there would be no church or chapel or Catholic centre of any kind but would form a nucleus of distribution for the Society's publications. But there are alas, scores of centres that make no use of them, and out of the 3,500,000 Catholics of Canada hardly one in a thousand pays the Society's modest annual subscription of $5.00. Consequently, admirable as the work is, it has not reached anything like its due development. Were its membership multiplied only by ten, its output might be enormously increased and the pamphlet occupy its place as its most effective weapon.

For many reasons the bound book does not meet the great and extensive need for explanation of the teaching and practices

the Catholic Church. To meet that need in Canada, the Catho- Truth Society's Head Office has become the main distribut- ing centre, not only for its own low-priced publications, but for pamphlets of other Catholic Truth societies and similar com- ties of the world.

If there is a subject on which a Catholic, or a non Catholic, information, by asking he may quickly obtain one or more pamphlets on it. The pamphlets are marked at from 5 cents to 25 cents each. When required for the Church vestibule books, missions, schools, etc., and taken in quantities, a liberal discount is allowed. This department is of great advantage to every priest and layman in Canada. Some priests are now dis- tributing to their congregations, or to those attending meetings of a society, copies of a pamphlet treating fully on the subject of his address.

The Society has been a medium for procuring books for its members, and added very many to its library, and has sent out many tens of thousands of pamphlets. With present printing rates this would at first mean subsidizing those publications, but money could hardly be better spent, and as sales were adequately pushed and additions become larger, they would at length cover expenses.

The estimated Catholic population is placed at 41%. With such numbers we ought to have greater representation and in- fluence and benefits, all of which would greatly aid in streng- thening our efforts on behalf of our religion and, therefore, develop good citizenship.

The ambition, of the Catholic Truth Society is to have unity, as far as is possible, of all Catholics organized and co-operating in the dissemination of Catholic teaching by the printed word and by lectures. The organization to be a laymen [illegible] with branches in each diocese, each branch subject [illegible] in the diocese and to the Pastor in the parish.

The Catholic Truth Society of Canada [illegible] in 1889. The Society has received, in writing, the [illegible] the

Apostolic Delegate, Cardinal Begin, and seven of the Archbishops of Canada.

It is incorporated by a Federal charter, and has branches in Vancouver, Regina, Winnipeg, Toronto and Montreal, and it hopes to have a branch in every diocese.

The General Executive expends, at present, five thousand dollars each year, and has to keep in stock between two thousand and three thousand dollars' worth of leaflets, pamphlets and booklets.

The work is attended to by business men who give their services voluntarily.

Much of the work is free of charge. No profit is made on any of the Society's activities. Pamphlet racks are supplied at less than cost. In many cases expressage on parcels is paid by the Society. Hence the need of financial aid to make the work more effective and to extend its usefulness.

By the act of incorporation diocesan branches may be duly formed and affiliated by the regular by-law, with the General Executive operating from the head office, and branches may avail themselves of the privileges, which are many, granted under the letters of the charter.

A Diocesan branch will be under the management of the Diocesan Executive.

The object of a Diocesan branch primarily, is to bring to every one of the laity a knowledge of the importance of the work of this Society. It will be a real membership committee. Its movement along that line will be first met by having—with the consent of the pastors—each and every parish form its Aquinas Auxiliary, which will be known as the parish activity of the C. T. S.

The Aquinas will get members, striving for "Ordinary" ($5.00) and "Sustaining" ($10.00), while not overlooking the "Associate" ($1.00) annual dues. These dues to be collected by the Aquinas from its own parish members and sending them to

the Diocesan Executive. The Diocesan Executive by keeping in touch with each Aquinas of the Diocese will learn if a parish is meeting expectations.

As the Diocesan branch grows in extent, influence and means, its autonomy will permit aiding and advancing such works as shall be approved by the Spiritual Director.

The Diocesan branch will endeavor to have a pamphlet rack placed in the vestibule of every church in the diocese, and to encourage the Aquinas to have them always supplied with seasonable subjects. Care to order requirements in time to assure a supply is necessary.

The Diocesan branch should promote a spirit of reading Catholic books by organizing Reading Circles and Study Clubs. The General Executive has issued a list of recommended Catholic books and instructions how to organize a reading circle.

The great good of Catholic reading will be advanced by establishing a Diocesan library from which boxes of books may be loaned to parishes in which there is no public library.

Where there are public libraries, Circles should ask for the books they wish, and—being ratepayers—are entitled to be supplied with them. Association with the public library will aid in placing more books of Catholic interest on the shelves.

Each Aquinas should arrange that new converts receive some attention, in a quiet and unostentatious way. Converts are as a rule timid, to a certain extent, doubtful. It will be [illegible] to consult the Pastor, and as soon as wisdom warrants [illegible] then meet other members of the parish, and introduce them to the parish societies. New converts may know friends who are in doubt: they may be of assistance in the selection of controversial pamphlets for the rack. This will prove a great help as they can appreciate where those born in the faith do not.

Remailing Catholic papers and magazines, when read, to families in unsettled districts or elsewhere, who otherwise could not procure this class of reading, should be encouraged.

Also sending parcels of Catholic reading to the missionaries. Catholic papers and magazines are gathered and made into 5-lb. parcels. These are mailed to the missionaries throughout the scattered and unsettled districts of the northern parts of the Western Provinces, the North-West Territory, the Yukon and also to Newfoundland. The laity benefitting by his activity are nearly always many miles from a church or school, and it is by receiving this Catholic reading that their faith is kept alive until they can hear Mass and go to Communion. These two privileges, so easy to obtain in our Eastern Provinces, may not be availed of by these Western settlers more frequently than four or five times in a year, and these times are often many months apart.

Installation of Mass Registers in leading hotels in cities. Any Catholic called away to another city or town and has to remain over Sunday can appreciate the advantage of being able to see a Mass Register, placed prominently in the hotel, and see the time that Mass will be said in such town or city. The work of interviewing proprietors and managers throughout Canada with a view to prevailing upon them to consent to such a Register being placed in their hotel should appeal to all Catholic travelling men.

As all annual membership dues go to the Diocesan branches, also all donations under $20,00, and as all the moneys from "Life" ($50.00) and "Endowment" ($100.00) memberships and Donations of $20.00 and over are to be remitted to the General Executive to be invested in securities authorized by Government statute for the guidance of trustees, the General Executive will have no means by which to print, purchase or disseminate pamphlets and other outlays falling to Head Office. To procure this necessary financial assistance for the Head Office, Diocesan branches are expected to approach Pastors to allow, once a year, a collection to be taken upon on Sunday, either at the Offertory at Mass or at evening devotions. It is not desired to trespass on the Pastor's average collection: it will be within the kindness of the Pastor as to how much he will send to the Diocesan Executive, to be remitted to Head Office. A

sermon on some subject, as "Truth as Taught by the Church," and an explanation of the work of the Society before the collection is taken, would be beneficial. Sermon and collection to be announced, when possible, the Sunday before.

The interest derived from these securiites is to be added to the principal until the trust fund reaches $50,000.00, when the revenue will be used for defraying the secretarial and other expenses of the Head Office. The Capital Trust Corporation have kindly consented to act as the trustee of the reserve fund of the Society.

Indulgences. Our Holy Father, Benedict XV., has granted many indulgences to members and HELPERS of the Society. Therefore, many who cannot see their way to become annual subscribers through membership, may be HELPERS by contributing to the collections; or by sending to the Society their Catholic papers and magazines, when read, or undertaking to remail, weekly, their Catholic reading to one of the families whose name has been sent in by a missionary, or to the Society's office.

It is earnestly hoped that our Spiritual Guides will interest themselves in our work, and in the manner in which it may be done conformably with the purposes of the whole and yet not trespassing on the authority of any branch.

For further particulars address "The Catholic Truth Society of Canada"

Head Office, 67 Bond Street, Toronto.
Montreal—274 Union Avenue
and to
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Regina, Sask.—2345 Osler Avenue.
Winnipeg, Man.—Columbus Hall.
Hamilton, Ont.—Bishop's Residence.
Kingston, Ont.—Archbishop's Palace.
London, Ont.—St. Peter's Seminary.
St. John, N. B.—91 Waterloo Street.
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The News Record Limited, Kitchener, Ont.